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coln. He essays a portraiture of the man himself. And in the closeness with which he sticks to him, and the pertinacity with which he makes him reveal himself through his own oral and written speech, his work reminds one of Boswell's Life of Johnson. He has written a book which is destined to have a long life.

The book is invaluable for a school library. But just because it is such a literal translation from life, there are parts of it, especially the stories, which are not suitable for the young. It is pre-eminently a book for men and women, for teachers, not for pupils. Those who teach American history will find it as indispensable for their work as it is fresh, fascinating, and life-like in itself. There is a good deal of talk just now of teaching morals in the schools. But morality is a subject to be studied; it is a mode of life to be attained. And for the attainment of it nothing is more helpful than example. What moral help, therefore, a good teacher might draw from this book! For it was by his fidelity to principle that Lincoln triumphed over his greatest rival—Douglas—who possessed every other quality requisite for success and favor. Or, to take another example, what other words plead so powerfully the cause of Civil Service Reform as those of the great President whose noble work was always hampered by the thronging of office seekers. "This human struggle and scramble for office," he said, "for a way to live without work, will finally test the strength of our institutions" (II. 217).

J. G. Schurman.

The Beginner's Greek Book. By JOHN WILLIAMS WHITE, Ph. D., Professor of Greek in Harvard University. Boston: Ginn & Co. 1892. pp. XV, 428, 70.

Professor White's *First Lessons in Greek* has been extensively used since 1876. To those acquainted with it, the first point of interest in this new book will be to see how many changes have been made, as it may be supposed that these have been suggested by the experience of teachers. The author says—preface, page 1—"This book differs in important particulars, but not essentially in its plan, from my *First Lessons in Greek*. The two books make about equal demands upon the pupil during the first six months of his study. The increased size of the book is due mainly to the fact that it is complete in itself, and contains the text of the first eight chapters of Xenophon's *Anabasis*, with summaries of contents and notes, arranged as reading lessons." A question of method is then raised at the start in considering the plan of the book, and it is this. Shall the beginner be given a small book with constant reference to a standard grammar for the forms of the language and the rules for their use, and with just enough exercises to illustrate them, and then at the first possible moment be given an easy text to read; or shall he be given a book like this

which contains in itself a tolerably complete synopsis of the grammar, and a large number of exercises which not only illustrate the rules, but afford some practice in reading as well? I do not believe that an answer can be given which shall be final or universally accepted. The age of the pupil must be considered. The frequency of the lessons, and the time given to recitation are important factors in the solution of the problem. The teaching gift of the instructor is here, as elsewhere, all important.

If the latter of these two methods is to be followed, this book has many features to recommend it. Some points of general excellence are these: First, it is a complete course in itself. The pupil while using it needs to consult no other work. When he has finished it, he has had a thorough drill on forms and their uses, and he has also read a considerable portion of a Greek author. Secondly, the matter is presented in a very clear fashion, and the more difficult points are introduced gradually and with very good explanations. In this way the forms of inflection of noun, pronoun, and verb, and their common uses are developed in one hundred lessons, covering two hundred and eighty pages. The verb is developed through the different tenses of the indicative in both voices, and then in the subjunctive, optative and imperative. This part of the book is followed by nineteen lessons on syntax, and by twenty pages of paradigms of verbs, in addition to the reading lessons already noticed. Further particulars in which the book excels are these. The directions for reading given on page 34 and elsewhere. These dwell on the necessity of studying the words of a Greek sentence, to get the emphasis intended no less than to determine their grammatical relations. The habit of reading the text aloud cannot be too early formed nor too carefully cultivated. There is no other way in which a feeling for what is right and what is wrong can be obtained. Without such a feeling one can no more become master of a language than one who has not a feeling for what is truly beautiful can become an artist. A good point is made by the author again in the following direction: "In acquiring a Greek vocabulary, do not commit words to memory as separate units, but group those that show affinity in form and meaning about the root-word or stem-word." This habit of analyzing and grouping words is absolutely indispensable in the acquisition of a large vocabulary. These are merely samples of the thoughtful way in which the book has been developed, and do not by any means exhaust its excellent features.

Turning again to the preface, page 1, we read: "In order to be able to read even simple Attic prose at sight one must know the usual forms of the Greek language, its ordinary constructions, and its general vocabulary. . . . I have aimed to give only the usual forms of the language, those that will be of practical service to the pupil when he begins to read. My aim in general has been to give the minimum amount of grammar." With this aim in

view, what reason can there be for including the forms of the dual in the paradigms? To be sure the custom is universal and is followed in books far more elementary than this, and in those which profess to teach much less. But this can hardly be a justification. How do the facts of the case stand? On page eight of the book we read: "Number. Greek distinguishes three *numbers*: the *singular*, which denotes one object, the *dual*, which denotes two objects only, the *plural*, which denotes two or more." This is in lesson five, in which the first paradigms—of feminine nouns of the first declension—are given. In the next four lessons the exercises give, or call for, forms of the dual thirteen times. If in the reading of a text they occurred as often proportionately as this, there would be good reason for requiring the pupil to learn them. But if I have not overlooked any, there is a single sentence only in the first book of the *Anabasis* which contains a dual form, viz.: I, 1, 1, ἐβούλετο τῷ παίδε ἀμφοτέρῳ παρῆναι. Teachers will understand why we find the dual form used here, and the plural, παῖδες δύο, in the first sentence, and it was not necessary to discuss that. No explanation, however, is offered the student, of the fact that δύο is used constantly with the plural, *e. g.*, in the text included in the reading lessons, πλέθρα δύο, σταθμοὺς δύο, λόχοι δύο, τείχη δύο. Even in the exercises of the book, there seems to be no use made of the dual after lesson nine. Why not omit then all mention of it? This would save considerable space and make the labor of learning the paradigms *seem* a good deal less, if nothing more. If, however, it is to be retained, why not put it *after* the plural as is done in most scientific grammars? With the same object—to reduce the grammatical material to a minimum—the "Attic second declension" might be omitted. The vocabulary in the book gives eight words of this declension. Of these, two do not occur in the *Anabasis* at all, and a third, ἱλως, only in connection with θεοί. So under the third declension ἄστυ has a paradigm for itself. But it does not occur in the *Anabasis*, nor is there any word which is inflected like it. The same is true of γράς.

Considerable space is devoted to "Word Grouping." The term is used to denote the method of "associating with the Greek words that belong together in a group the related Latin and English words." The difference between English words derived from the Greek and those which are cognate is clearly stated, and the words are distinguished by a difference in type. This part of the book is more open to criticism than any other. It does not seem to have received the careful attention bestowed upon the rest. The Greek words thrown together under one root should in a number of cases be separated, and the "grouping" of the English words is frequently wrong.

If the student is to derive benefit from this exercise, much of it must come from observing the regularity of sound-change, and so even doubtful correspondencies, if they appear to violate the

regular laws of change, ought to be omitted. A few examples will illustrate the defects of the book in this respect. On page 165 under a root "*μακ, be great, have power,*" are given, among others, these words: *μακ-ρός, μάκ-αρ, μῆκ-ος, μηχ-ανή, μέγ-ας*, and English "*make, may, might, much, more, most, many, main, maid.*" Now there are grouped together here representatives of at least five different roots. First: *μακρός* with *μήκος* is not related to any of the others given and to none of the English words. (English *meager* may be a cognate). Second: not related to *✓μακ*, but forming a group by themselves are *μέγας, much, more, most.* Third: Another group is made up of *μηχανή, may, might, main.* Fourth: English *many* and *make* are not related to *✓μακ* nor to each other, and English *maid* is at least problematical. Again on page 186, under "*root πιθ, bind,*" besides the Greek and Latin words which properly belong there, are placed English "*bind, bond, band, bundle,*" which, of course, belong together, but have nothing to do with *✓πιθ*, and also English "*body and bed*" which are not related to the other words nor to each other. Other examples of inaccurate grouping are found on pages 211, 223, 262 (this is particularly bad), and 278. There are also in one or two places some unscientific explanations of form-change.

After adding that the lack of a table of contents and of an index seems to impair the usefulness of the book for ready reference, the possible fault-finding has been done. What is open to criticism is small in amount compared with what is good, and the book can be heartily recommended to teachers who wish to follow the method it represents.

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Nature Study for Common Schools. By WILBUR S. JACKMAN, Teacher of Natural Science, Cook County Normal School, Chicago, Ill.; second edition revised. pp. 448. Henry Holt & Co.

Jackman's *Nature Study* is a manual for the trainers of children's minds rather than a treatise on the natural sciences. As an effort to make the study of science in our schools not only a training in observation and reasoning but also an inspiration toward further investigation, it should have the commendation of all who have begun to doubt the benefits derived from cramming the elementary facts of a science in order to remember seventy-five per cent. of them at a fixed and final hour. The book consists of a few introductory chapters upon the principles and methods of nature study, followed by a series of lessons, almost entirely in the form of questions, in zoology, botany, physics, chemistry, geography, geology and mineralogy.

The old lineal arrangement of the sciences is thought to confuse